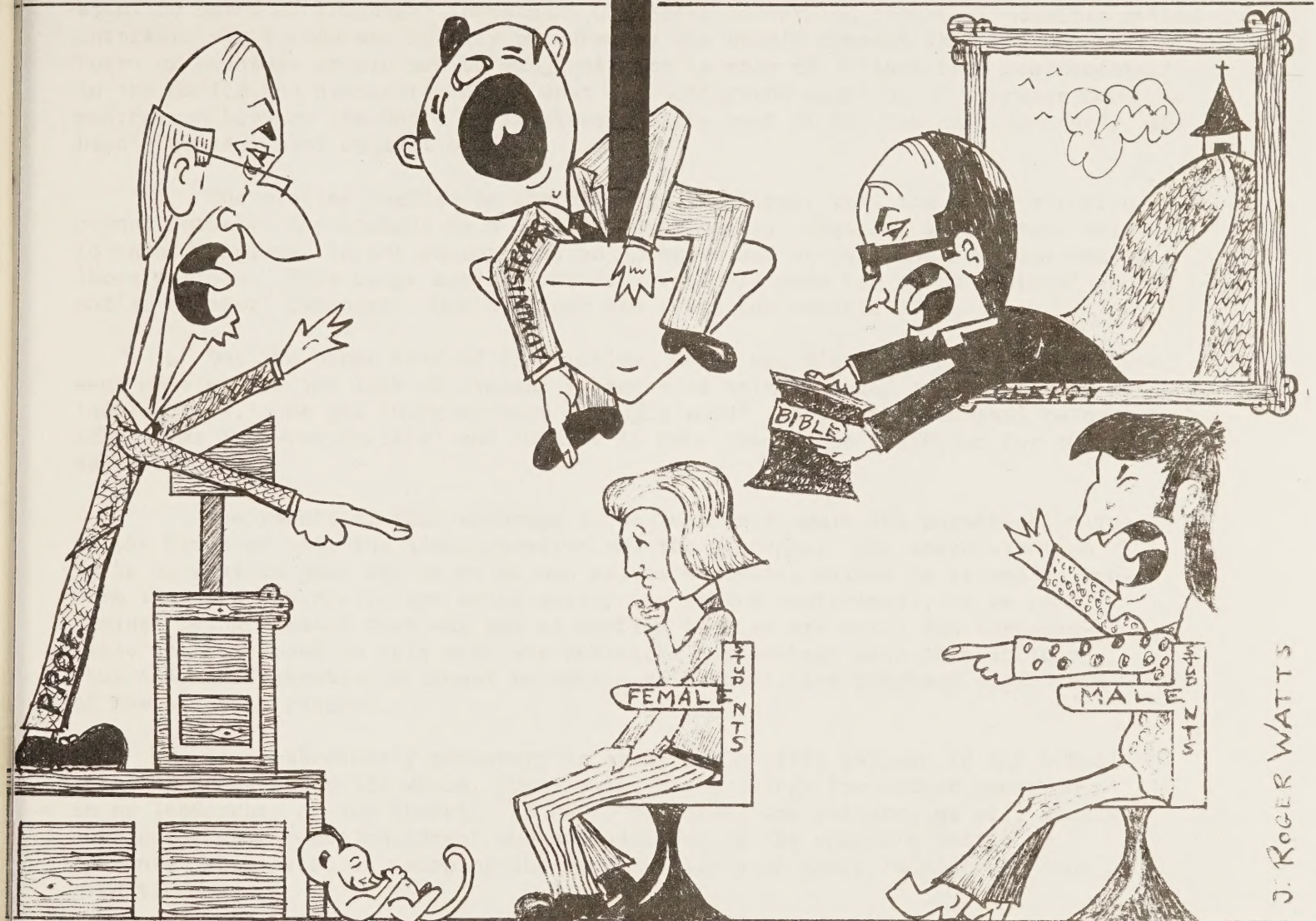


VIEWPOINT

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J. ROGER WATTS

"THE STUDY OF MAN"

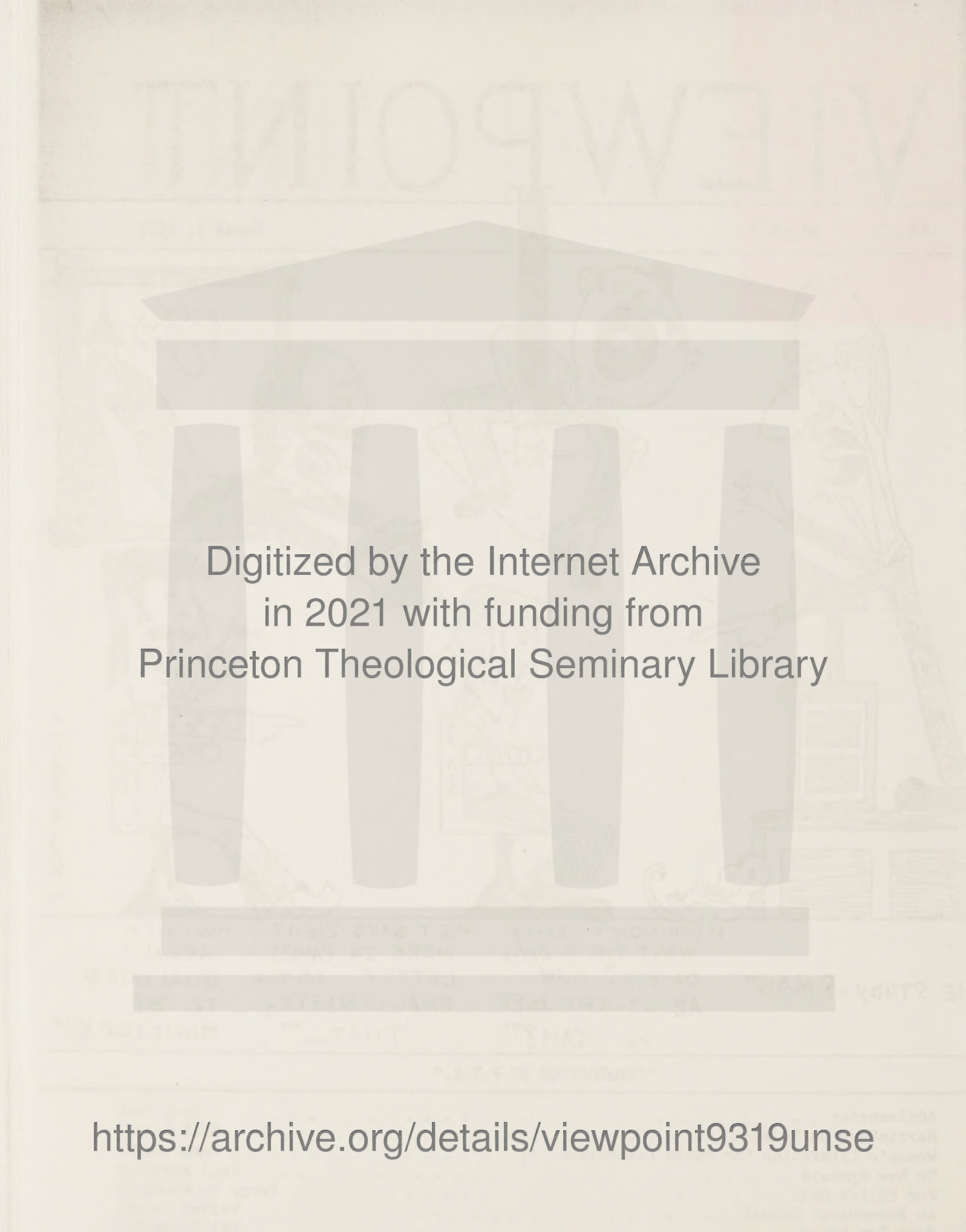
"YOU DON'T REALLY
WANT THE M.DIV.,
DO YOU? HOW
ABOUT THE M.RE
PROGRAM?"

"IT SAYS RIGHT
HERE IN PAUL'S
LETTER TO THE
CHALYENISTS,
THAT..."

"WOMEN
AREN'T
QUALIFIED
TO BE
MINISTERS!"

"PERSECUTION AT P.T.S."

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ADOLESCENCE

Doug Cook

The administration mind-set concerning students at Princeton Theological Seminary was, perhaps inadvertantly, given eloquent expression by Dean Nichols at the February 21st meeting of the Seminary Conference.

Under discussion was the possibility of encouraging students to correspond with the Board of Trustees' Investment Committee concerning issues of possible mutual interest. This idea was quickly put down by the Dean's comment that the men on the Board of Trustees should not be subjugated to 'a mass of letters from adolescents.' In the continuing discussion about what the Conference might do to increase communication between the Board of Trustees and the rest of the Seminary community, the Dean's comment went unquestioned.

The problem implied by the exchange is, first, that the administration cannot perceive any student as a capable human being; that is, as a person able to make decisions, to act responsibly in doing so and to bear the consequences of those actions. This helps explain why decisions are made for us by 'Father' McCord and/or 'Mother' Seminary. How else can you treat adolescents?!?

But the other half of the problem, which was also evident at the conference meeting, is the lack of student response to being labeled and dealt with as 'adolescents.' We sat there without saying a word! We tacitly accepted being labeled as 'not-responsible' and 'unable to make reasonable decisions for ourselves.'

The result of this exchange is to reinforce again the parent-child roles in the minds of both the administration and the students. The administration tells us what is good for us to do and we, as students, either do it and so confirm that the administration acted wisely (as at the Conference), or we rebel against being treated that way and so confirm that we are still too irresponsible to be allowed to help with the decisions (as perhaps with this article). Thus the administration mind-set becomes a self-fulfilling prophecy regardless of how students respond.

It is absolutely necessary to break out of this pattern if our school is going to help provide whole, functioning human beings for either membership in or leadership of the Church. If we do not break the pattern, we will simply continue to turn out 'children' who are addicted to the church's bottle or 'parents' who insist on usurping the responsibility of their 'adolescent congregations.'

Some of us who are students are honestly trying to break down the old pattern by changing the way we think and the way we act. We invite the administration (and the faculty) to join our attempt.

Bill LeMosy

A little over a year ago, J. Edgar Hoover charged that members of the Catholic left, led by Philip and Daniel Berrigan, were engaged in a clandestine plot to blow up underground electrical conduits and steam pipes in Washington D.C. and kidnap a high ranking Government official. For the official's ransom, Hoover alleged that the group planned to demand an end to United States bombing operations in Southeast Asia and the release of all political prisoners. So began the story of the Harrisburg Seven.

The reaction to Hoover's charges was swift. The Berrigans said Hoover should prosecute them or publicly retract the charges. Several national officials suggested that Hoover's charges were based on a personal vendetta against the Berrigans. Earlier in the year Daniel Berrigan had made the FBI look like the Keystone Cops as he led them on a merry priest chase, during which he wrote for publication, was interviewed, gave a public sermon, and was for a while accompanied by a camera crew. Whatever his original motivation, though, Hoover now had to come up with concrete evidence and charges against the Berrigans.

In January the government came through. Philip Berrigan and five others were indicted on charges of conspiring to kidnap Henry Kissinger and blow up the heating systems of federal buildings in Washington. The charges carried a maximum penalty of life imprisonment. Indicted with Berrigan were Eqbal Ahmad (a Pakistani), Sister Elizabeth McAlister, Father Neil McLaughlin, Tony Scoblick (a former priest), and Father Joseph Wenderoth. Daniel Berrigan was not indicted, but was named as a co-conspirator along with nuns Beverly Bell and Jogues Egan, former nun Marjorie Shuman, Paul Mayer (a married priest), William Davidson, and Tom Davidson.

Reaction to the indictment was generally incredulous. The New York Times claimed that the indictment itself was a "conspiracy against sober reason." Statements of support for the defendants came from a wide range of individuals. And the father of Boyd Douglas, the cellmate of Phil Berrigan on whose testimony the prosecution's case largely depended, told a reporter that his son "has told so many lies all his life that I can't believe anything he says." The Berrigans themselves compared the indictment to Hitler's Reichstag fire (which Hitler had set and then blamed upon the leftists) and claimed it was designed to "destroy the American peace movement" and "cover up for our past and future mad adventures abroad and our inability to solve the pressing problems of our people at home."

On April 30 a superseding indictment was handed down by the grand jury. It named two new conspirators, Ted Glick and Mary Scoblick. It dropped as co-conspirators Jogues Egan, Paul Mayer, Tom Davidson and Daniel Berrigan, who had originally been named by Hoover as a leader in the plot. The new indictment greatly broadened the charges against the defendants while substantially lessening the possible penalties. The supposed plot to bomb and kidnap was now subsumed under a much broader count charging conspiracy "to commit offenses against the United States," the maximum penalty for which is five years. Six offenses were specified as objects of the alleged conspiracy: the destruction of draft records, interference with the Selective Service System, the bombing of federal property, the illegal possession of explosives, and the kidnapping of Kissinger.

The first thing accomplished by broadening the nature of the indictment was the increase of the prosecution's chances of gaining a conviction. By lumping all the alleged offenses into one generalized conspiracy, the government could conceivably prove that a conspiracy existed without having to show that it included the sensational plans to kidnap and bomb. A conviction could be won merely by proving that the defendants conspired to raid draft boards, an activity most of the Harrisburg defendants have openly admitted.

The expanded indictment has also served to confuse the whole purpose of the trial. As Mary Scoblick put it, the Government is "very happy to have us in court on a charge that involves things that we would be very happy to do (raiding draft boards) and things that we would never do, because, to use a much used phrase, it does cloud the issue." By proving that a conspiracy existed to raid draft boards, and by linking the raids with an alleged bombing-kidnapping under the larger conspiracy, the prosecution could succeed in labeling the leaders of the Catholic left as violent hypocrites. J. Edgar Hoover would be justified and the FBI's loss of face would be avenged.

But there is more at stake in Harrisburg than the pride of Hoover and his FBI. This trial is the attempt of a cataleptic society to insulate itself from the prophetic voice of the peace movement, and to do so with finality. The Government has sensed the moral power of the Berrigans and the community of resistance, and it has been put on the defensive. It has reacted by putting these gentle but strong men and women on trial, in the hope that they will be morally disarmed by charges of viciousness and violence. By discrediting the ethical consistency of its most compelling prophetic voices, the Government hopes to malign the peace movement at its strongest point and thereby to cleanse itself in the public eye.

But most of all, what is at issue in Harrisburg is the Nation's opprobrious war-making and all that it symbolizes. It has become strikingly clear that the Nixon Administration has no intention of winding down the war, except in the chauvinistic sense of shortening the weekly list of "American" casualties. It shows no willingness to respond to the seven point peace plan of the Vietnamese, nor does it display any inclination to stop its constant meddling in the rest of the Third World. It has dropped more bombs on Indochina in three years than Johnson did in five. It has created two million refugees in Cambodia and hundreds of thousands in Laos and South Vietnam. No, the war is not winding down but is continuing with devastating inertia. The demonstrations have not stopped it. Nor has the burning of draft records. Nor has the Senate.

Harrisburg is a fundamental challenge to our nation and the "American Christians" (like the "German Christians" of the '30's) who seek to legitimize it. It is a pronouncement that our nation is caught in a matrix of death and that its activities mainly consist of protecting itself from a festering world while hardening into its own self-worship. Harrisburg accuses the United States of being an overgrown death machine, devoid of morality and filled with atrocity.

It is not the seven defendants who are on trial, although the government and mass media persist in this misconception. It is the United States that is facing judgment for its alleged conspiracy against human life at home and abroad. And it is not the seven who are the unlucky victims of injustice. Rather it is the masses of black and yellow persons who have had the fatal misfortune of being obstacles to the alleged "American" way of death.

WOMEN'S LIBERATION FOR HUMAN LIBERATION

Dean Steffy

Women's Liberation. Just what image does that bring to the average person's mind? Does one see demonstrative females burning their bras on the boardwalk at Atlantic City in front of the Miss America Pageant? Or is the picture focused on a pushy woman in manish garb seated behind an executive desk smoking a cigar? Perhaps she is in overalls perched in the cab of a Mack truck or toting a rifle in the jungles of Southeast Asia.

Whether or not these conjectures are accurate, they probably represent common underlying attitudes associated with the term "Women's Liberation." These images form an opinion which tends to type women's lib advocates as arrogant dames who are defiantly barging into the natural domain of men. Though applicable to some, this is a gross simplification of involvement for most women.

The liberation of women means freedom in breaking societal stereotypes and expectations imposed from birth. Individual freedom to choose among attractive alternatives is a goal for members of the movement. That means choice of careers and familial roles. Currently, society channels little girls into fitting preconceived identities as wives and mothers. Even if higher education is encouraged, it is rarely functional once the traditional roles have been entered. At the time a woman's formal education is completed she is usually expected to marry and "settle down." This is fine for some, but those who desire a career often face sexual discrimination as a barrier to self-fulfillment. Job offerings are largely confined to secretarial, teaching, child care, or nursing positions. And these are certainly fine for some, but those who seek higher levels of employment and pay or work in other fields usually find frustration. If they do gain entrance, women tend to be regarded as freaks out of their proper place, or are seen as "token" women by paternalistic co-workers.

In most nuclear families it is the woman who is delegated to the unglamorous household chores while the husband assumes his role in the world as provider. This pattern is fine for some, but those with outside interests and talents often regret it as stifling to be confined to menial household tasks. If young children are present, it is expected that the mother will stay home to care for them, unless the family depends on a double income. Then an employed mother is accepted but has the difficult problem of locating available, affordable child-care facilities.

Thus, the women's movement is not saying that the traditional roles have to be discarded and all women have to forge into male positions. On the contrary, feminists are only demanding that options and alternatives in all areas be made equally possible for both sexes. They are affirming their personal ability and right to choose either career or family roles without the pressure of societal expectations and pressures.

When such rights are guaranteed, it will give both sexes new freedom. Instead of feeling threatened by new lifestyles, they will break openly from oppression in an atmosphere of support. Men will not be bound to full responsibility as breadwinners. If they are more comfortable in sharing chores or taking full care of the home, they can do so without guilt or fear of being chided. They can spend more time with their children as both parents develop more varied lifestyles which give rise to new interests and personal growth. Men will be able to set aside the harsh, dominant role they have been molded into, and work more cooperatively without destructive competition and rivalry. Both sexes will share readily their complementary features and perspectives to become more effective human beings in mutual endeavors.

Women's liberation therefore necessitates and encompasses total human liberation for males and females. Women can be free to be homebodies or career women, single or married, without experiencing normative judgment from society. Men, too, can add new dimensions to their activities in the home and business world. Pursuing their new roles, both sexes will find increased self-confidence through awareness of communal support in efforts toward self-actualization.

ON NEW HYMNALS

Gail Anderson

The United Presbyterian Church needs new hymnals; " . . . and SOON!" I muttered to myself recently, having warbled through a hearty chorus of "Rise Up, O Men of God" with my seminary brothers. Time and time again, in similar situations, I have sworn to myself that anything new will do--or old, for that matter. I have heard better hymns from the yellowing annals of the old Christian Temperance Union. Not only does the present effort valiantly try (but fail) to contribute quality music to the liturgy of the faithful, but it also reeks of bad theology.

In an institution outwardly so anxious to eradicate racism from its ranks, it is surprising that such overt chauvinism would rear its ugly head in the form of the worst sort of bigotry. The references sound innocent enough, and most of my contemporaries chuckle condescendingly as I bristle over verses like "Good Christian men rejoice . . ." Of course, ANYONE--particularly in the Seminary environment--knows that "men" is used in the generic sense of "human beings." At least, that's what my brothers tell me. But as a woman who is only now beginning to realize her own personhood, only now overcoming the inbred "dumb broad" stigma given us by society, I object to any liturgy which intimates that I must approach God as one of His "men." I am learning to cope with my professors' references to me as "you men" and "brothers"--in the generic sense, of course! But the words catch in my throat when I must sing "Ye that are men now serve Him," or "Brothers, lift your voices."

"It's just a little thing," they tell me. "Why can't you be a sport?" I might as well be that, too, I muse; since I have already been dubbed a brother and a man. Dubiously remembering something I once read to the effect that there is neither slave, nor free, male nor female in Christ, I resolve to approach the Hymnal one more time with an open mind. But alas, just about then I find myself seduced into singing the most obnoxious example of misdirected piety, the granddaddy of them all, which admonishes us, "Oh, for Christ at least be men!" I resolve to have the lyricist hanged in effigy; I find, however, that he has already gone to his reward. His heyday was the 19th century. . . .

FOR WHITES ONLY

Terry D. Woodbury

Not so long ago white liberals thought racism was black folks' problem, which only proved just how badly racism had distorted our vision. Sad, but true. That was back then, supposedly.

The sadder fact is that Princeton Seminary still operates on that fallacious racist assumption. Oh, it's more subtle and sophisticated now. By 1972 white administrators have learned to say in a heavy voice, "Yes, racism is a white problem." But the facts about the seminary betray its facade of modernity.

A glance at the faculty and curriculum is revealing. Dealings with racism have been consigned to black professors teaching black-labelled courses—Jesus and the Black Religious Experience, A Counseling Ministry to the Black Experience, Theological Ethics in a Minor(ity) Key. That's a credit to black professors and black students. They are facing squarely their end of the task by shaping a positive black theology in a racist culture.

As a white, I can take black oriented courses and gain invaluable knowledge about racism from a black perspective. But those courses only point back to where I came from—the white community—because they blatantly show that racism is a white problem. It's our problem to solve among ourselves. My learning about the black perspective cannot teach me how to deal with white people in white churches and white social structures. I am left frustrated and angry.

White racism is a white problem for white people. If the seminary took that fact seriously, it would have white professors teaching courses that respond to racism, that struggle with the implications of racism for white theology, that aid white students in facing all-white congregations built upon a history of racism.

It's those white suburban and rural churches that must deal with their racism. The locus of the problem is precisely with them, a fact made obvious by the Angela Davis controversy.

Black professors can help sensitize me to my own racism. But leaving the task of racism-education to black professors is itself a racist policy. They have an enormous task in reshaping their own existence and in struggling alongside black students who are doing the same. To use black professors in educating us whites wrongs them while allowing white professors and administrators to avoid the whole issue. That's the old white liberal bag. It's Princeton's present policy. It's racist.

Black theology is saying to us that any white theology which does not deal with the reality of oppression, racism and suffering in this society is not in fact theology. So I took a course this past semester (with white professors) which spent twelve weeks uncovering the modern mentality and the Christian dilemma—racism, suffering, oppression, white Christianity's support of all three: none were even mentioned!

As a white person seeking to work in a white institutional church, I need a seminary education which helps me forge a theology, an ethic and a pastoral style that can meet racism head-on. White professors and administrators must help me do that. Where are they?

AN ECUMENICAL SCHOOL

Walter Wright

The news that the Trenton Diocese of the Roman Catholic Church had designated our seminary as an approved school for its priests and sisters came with little surprise to either community. For several years a close relationship between PTS and Catholics in the area has existed, and the accreditation of our school for continuing education purposes merely made the relationship official.

The Diocese will finance two Catholic chairs on our faculty on a continuing basis, the teachers who fill them to be chosen by joint consent of the Diocese and the Seminary. Two have already been chosen for the present semester - Father Austin Vaughan to teach "Trends in Modern Catholic Theology" and Father Eugene Burke to teach "The History of Catholic Theology: World War II to Vatican II." There are twenty priests in attendance at these courses, and four sisters.

Catholics now comprise the fifth largest group on the campus, 33 men and women being in attendance including nine Catholic laymen. They are exceeded only slightly by the United Methodists with 37, the Baptists with 35, and the Lutherans with 34. Father Georges Tavard and Father Roland Murphy have started what, it is hoped, will constitute a continuing dialogue with the Catholic theological tradition. Hans Kung has begun what may eventuate in many more Catholic visiting lectureships. The wall between Aquinas and Calvin has finally been breached, if not broken down.

PTS is taking on more and more the appearance of an ecumenical school. It has always had more than its proportionate share of members of other faiths. Now, with sixty denominations and religious orders represented in its student body, it seems to be stretching out to include every spectrum of Christianity. Communicants of the Syrian Orthodox, Coptic, and Armenian Churches mingle with Presbyterians, Southern Baptists, and Pentecostals. The Seminary is Church oriented, but on a worldwide basis rather than merely Presbyterian.

It has taken a long time for the present ecumenical situation to develop. PTS did not break out of its Hodge-Warfield straitjacket until the early 1950's. In many respects the Seminary presents a pluralistic mix unexcelled even by the inter- and non-denominational schools. Where the school is today pays tribute to its most recent presidents, John A. Mackay and James I. McCord.

"Ecumenical" may suggest something more than mere denominational relationship. May our seminary be a model for race relations as it has come to be for interfaith relations. And may we some day be as well as sing "all one body we."

MEET TOM BRIAN

Hal Schnedler

Once after class last semester Dr. Beeners began telling me and some other students some interesting things about his friend Tom Brian, and it occurred to me that we students know little about the members of our faculty and staff. Many of them have fascinating backgrounds, so I have decided to begin a series of biographical sketches. It is my hope that after I graduate in June someone else will continue this series for Viewpoint next year.

Tom Brian (whose life first stirred my interest in writing these articles) began working for the Seminary in 1930 as a carpenter's helper. He had been training for the plumbing trade, but was forced by the Depression to seek other work. After coming here he soon became janitor of Stuart Hall, then was made Head Janitor in 1936 and Superintendant of Buildings and Grounds in 1953.

When he came in 1930 the Seminary was only a third its present size. Until recently Tom Brian knew all the students on a first-name basis, and he is proud of his reputation for knowing more ministers than any one other person in the country. Dr. Beeners tells us that many students used to go to Tom with their personal problems, and Beeners considers him one of the most capable pastoral counselors he

has known. He has been at the Seminary for 42 years, and in two years will retire.

In his youth, Tom wanted to be a professional fighter. He decided in the early 30's that professional boxing wasn't worth its effects on health, but he continued through those years to be a professional sparring partner. He fought in numerous exhibition matches, and ran benefit fights for the fire company in Kingston to which he belonged. Sometimes he himself fought in these matches when professionals were unavailable. He began also to train Golden Glovers, and in 1943 was voted the best trainer in the tournament. That year one of his pupils fought in Madison Square Garden. Most of his pupils were blacks from around Princeton. Tom has known three world champions on a first-name basis: Ike Williams, Jack Dempsey and Gus Lesnevich. Today he still works out on several bags in his garage, and his form gives no indication whatever of his age.

Tom Brian has had other ministries to youth. He organized Kingston's first girl scout troop, reorganized the cub scout troop and was scoutmaster of the boy scout troop for ten years. After that he became chairman of the troop committee for ten more years. He is proud that his was one of the nation's few, successful racially-integrated troops in the 1930's.

Tom has many unusual skills and hobbies. Most important to him is the study and collecting of Indian artifacts. Over his lifetime he has accumulated a collection of over 3,000 pieces. Among these are over 250 excellent arrowheads, 100 spearheads, nine tomahawk heads, four pestles, and over 25 assorted tools. He found his first piece, a hoe, on the banks of the Delaware in 1927. Perhaps one reason he has always loved Indian lore is that he himself boasts Indian blood: his mother's family intermarried several times with the Christianized Metuchen Indians in this area before the Revolutionary War.

Tom still hasn't decided where his collection will ultimately go, but he plans to devote himself to it full time upon retirement. Already his name has been mentioned in newspaper articles on the subject, and his hand, holding an Indian paint-pot, appeared in the book Little Rivers in New Jersey by James Cawley, Brian's close friend and canoeing partner. Not only does Tom collect Indian artifacts, but he also makes Indian arrowheads and axes from stone. He hunts frequently with bow and steel-tipped arrow.

During the war, at the time when Bill Beeners was a student here, Tom Brian took an evening job as bartender at the Peacock Inn (then Princeton's most exclusive restaurant). There he met numerous famous persons, among them Lowell Thomas and Bertram Russell, and engaged in conversations with them. At that time a few Seminary students also drank, Bill Beeners among them, and they hung out evenings at the Peacock Inn when Brian was tending bar. These evenings of fellowship drew them close, and they became lifelong friends.

Tom's reputation as pastor and friend to seminarians extended beyond listening and advising, however. On one occasion which Dr. Beeners recalls, a Seminary student was assaulted by some youths outside the King's Inn. Their attack had been unprovoked, but he was still arrested along with several of his assailants, and Tom went to court at Monmouth Junction to testify on the student's behalf, to see that he got a fair deal. He knew youths who could testify against the defendants, and his evidence against them cleared the Seminarian of charges.

Tom regrets that recently his responsibility for giving parking tickets has alienated him from many students. He himself doesn't like the job, but, he says, "who else would take it?" A student could never enforce the rules without becoming an outcast among his peers, and he doesn't want one of his men taking

the abuse which the task evokes. Yet somebody must enforce the regulations, so that those persons authorized to park on the quadrangle can have quick access to their cars. Tom is proud of being fair, only giving tickets to habitual offenders, and often tearing up the ticket if it turns out the student was only parking briefly. (Once he had a student's car towed away, but when he discovered the student lacked money to reclaim the car, he paid the towing bills and fees out of his own pocket.)

Tom Brian has been married 43 years, has three married daughters and ten grandchildren. One little-known tragedy in his life is that his 31-year-old son, now 6'4" with all his father's physique, is epileptic and has been institutionalized since his brain was damaged by encephalitis at age $2\frac{1}{2}$. The tragedy and expense of having his only son in an institution has weighed heavily on Tom these many years. But, he says, "I think life is short, and eternity is forever. If something is handed us as an obligation we can stand it because we have life forever in Jesus Christ." Tom has been a devout Christian since he accepted Christ at 21 years of age.

Tom Brian's work here on the Seminary grounds has been remarked upon often by students and visitors. His hand is particularly evident in the care given Seminary trees which are pruned each year by professionals under his personal supervision. Many of these trees he himself planted and has seen grow to maturity. He has also done some landscaping, most notably the Speer Library grounds for which he received an award in 1960.

When Tom Brian retires in two years, the Seminary will lose one of the most powerful stabilizing influences on campus, and one of its best pastors. It remains to be seen whether the discipline and pride has instilled in his men will fall away, or continue on as a living testimony to his influence. It will certainly be hard for any successor to take his place.

VIEWPOINT

S T A F F

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